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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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[The following sermon was preached in Rockefeller Memorial Chapel on July 27, 1958, by Dr. Walter Harrelson, Dean of the Divinity School of the University of Chicago.—EDITOR.]

TEMPTATION AND THE FAITHFULNESS OF GOD

> No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it [bear up under it].—I COR. 10:13.

PAUL'S first letter to the Corinthian Christians is a strange mixture of practical wisdom and audacious faith. The many practical issues dealt with in this letter are handled adroitly by one who knows how to appeal to reason, to the authority of the Christian tradition, or to divine sanctions, as may be most appropriate. But frequently, in the middle of a discussion of some specific problem of faith and life, Paul boldly affirms the power and authority of the living God, present and active within the Christian community. The pathos of the letter is most clearly revealed in those instances in which Paul sees this struggling, weak, divided Christian community to be insensitive to or unaware of the resources of divine strength and guidance which are entrusted to it—resources which, if grasped and used, would bring glory and dignity to it and to its individual members. This pathos is nowhere clearer than in the tenth chapter, our lesson for the morning.

The ninth chapter has closed with Paul's plea to his fellow Christians to run the race of faith with passion and discipline, their eyes fixed upon the imperishable prize: a living communion with the living God. He has made personal confession that such passion and discipline are imperative for him, an apostle, also; he knows full well that he may find that, after having preached to others, he will be disqualified in the race of faith. There are no

securities to the life of faith—none save those provided by the author and the perfector of faith.

In the tenth chapter we appear to have an elaboration of just this thought. Paul turns to stories out of past Israelite history, often using these stories in the form elaborated by the rabbis among whom he has studied as a young man. Our Israelite forefathers, he says, knew the presence and power of God. He was active in their midst, but this did not prevent their turning from him, succumbing to various temptations. Not even their being God's holy people, baptized in the cloud and the sea under Moses' guidance, given the divine food and drink in the wilderness—not even these sacramental gifts preserved their fidelity to God. Neither sound doctrine nor sound sacramental practice guarantees the life of faith. Temptation came to them in the first flush of redemption from bondage, and most of them succumbed; God was not pleased with them.

The life of faith is beset with perils, Paul is saying. The Corinthian Christians ought to be able to see in the story of their ancestors ample testimony to this fact and be warned. They ought not to be idolaters as the Israelites were at just the time the one God was providing the covenant law for his people on the holy mountain. They ought to avoid immorality, as their ancestors did not, bringing God's wrath upon them. They ought not to test God—to see how far they could go in trying God out—as the Israelites did in the wilderness, only to come to grief. We who live under the rule of God in the New Age, who have all these records of man's fallibility, ought certainly to be able to see that these practices are unpleasing to God and will not be tolerated.

In this section of the letter Paul is giving the practical counsel of a moral theologian, making clear to his fellow Christians that (1) all kinds of immorality are to be shunned by the Christian community, which must be marked by that holiness and purity of life which alone are pleasing to God, and (2) that the temptations to immorality are insidious and cannot be avoided even by the most pious and faithful Christian community. Temptations will come; do not suppose that they will not. Nevertheless, it is God's solemn purpose that you not yield to temptation; if you do, consequences will inevitably follow.

Thus far, then, the apostle may be making sound ethical and religious observations; his exhortations may indeed be more than moralistic platitudes and may help some—but we who read these words and attend to

them must say that we have heard all this before. This is just the kind of moralizing that means very little to us. Of course, we ought to be good. Certainly, we are tempted to be bad; we succumb to temptation and are sorry for it later. Paul's counsel is not as offensive as the sanctimonious moralizing of men in high office today, who chide other people and other nations for their baseness but seem oblivious to their, and our, shallow virtues. But, to say the least, these warnings of Paul do not speak with any great authority to our condition.

Our condition, it seems to us, is so much more complex. Earlier generations, like that of Paul (or at least the Jewish segment of his readers), had their standards of morality fairly well laid out and recognizable. But we know all too well that morality is largely a product of our culture: whatever our society takes to be good, this is good. Fashions in morality seem to have little more durability and permanence than women's fashions, and some of our ethical fashions are just as grotesque as those adorning our wives. More serious is the fact that temptations to sin are built in our culture. It is un-American not to buy things that we cannot pay for; it is the solemn, day-by-day duty of thousands of our fellow men to convince us that we ought regularly to overeat and overdrink but still stay trim; that from the age of twelve to the age of eighty our women ought to be ravishingly beautiful, as though ready for any adventure. We should not indulge in immorality, but the way is prepared for our indulgence by plans most carefully contrived. One baneful result of all this is that satiety sets in. It becomes less and less possible for us to enjoy, really to enjoy, a good meal. It is more and more difficult to engage in the act of responsible love-making, because our sexual energies are drained away by constant but fleeting stimulation. Shun immorality, indeed, Paul! Where are we to go to do so? Perhaps on a new planet where a fresh start might be made. But not here—here where the syndicate, we are told, determines the selection of our public servants and controls many business and labor arrangements. Not here where the good things of life suffocate and immobilize us with their superfluity. Not here where morality has simply become that which the majority agrees is all right, or where the practice of the majority can be presented as the norm of society.

But Paul, characteristically in this letter, does not stop with the exhortation to be good and pure and holy. After going on to say to all, "Therefore let anyone who thinks that he stands take heed lest he fall," he gets to the

heart of the matter—and here speaks with authority to our present condition. No temptation has overtaken you that is not common to man. You Corinthian Christians cannot get away with saying that your problems of morality are different. Of course, you do not live in the wilderness, like a band of uncultured slaves newly delivered from bondage in Egypt. Your situation is different; your temptations are more subtle, more pervasive in a Hellenistic culture which has lost its roots. But you share the common temptations of mankind in all ages. You prefer to worship idols, representations of the divine which you can control, rather than the holy and righteous God. You think more of yourselves than you do of your fellow human beings and are ready to use anyone and everyone to gratify your own desires. You want to test God out by going just as far in following your own ways as you can, almost daring God to step in and intervene. In all this, one clear temptation is particularly apparent: the temptation to pride. You suppose that your condition is so different that the standards applied in the wilderness cannot possibly be relevant in your day. You are different, you think. But you are not. You face no temptation which is not a common temptation: one faced over and again throughout human history.

But this is certainly a word for our own American generation. We may wring our hands over the mess in Chicago or in Washington or in the Middle East. We may deplore the baneful effects of a high-geared industrial economy which threaten the peace and security of an older, slower form of life. We may suppose that our children are subject to temptations more insidious than those faced by any others, but the plain fact is that the temptations of any age, despite their peculiar dress, are common to all ages. It is never easy to be faithful to the living God. God's creatures stand over against him, summoned but not compelled to be faithful. Temptation is a part of life; it is a part of the path which we are summoned to walk before God.

Paul continues: "God is faithful." In your infidelity, God remains faithful. He is faithful in judgment upon you for your sin. When you succumb to temptation, consequences follow. But by your sin you do not finally thwart God's purposes. The Israelite generation in the wilderness, despite its sin, was not able to prevent God's fulfilling of his promise that they should inherit a new land, that they should become a blessing to all the families of mankind. The sin of the Corinthian Christians did not destroy, finally, the church of God in Corinth. No acts of apostasy wrench the con-

trol of God's universe from his hands. As judge, as preserver, as redeemer, God remains Sovereign Lord.

So also in our day. It is customary to speak in these days about the ominous possibility of cosmic warfare by means of which mankind will destroy life on this planet. Such a possibility is real, and contemplation of it is almost overwhelming. But these three words, which appear frequently in the Bible, must never be forgotten. God's faithfulness to his purposes, his capacities to destroy and to make new, are fundamental to biblical faith. God is Lord, Lord of the universe, of hundreds of thousands of undiscovered planets, perhaps of other beings similar to or different from us. Those who cringe in terror before the prospect of the annihilation of this planet may well be terrified—but they need not cringe. If they are enabled to affirm the faithfulness of God, if they are ready to say, "God is God, and man is his creature," then they will perhaps not too quickly suppose that this creature has suddenly found the power to unseat the living God from his throne.

By no means does this faithfulness of God minimize the imperative necessity laid upon men and nations to work for peace and justice and the avoidance of the defiling of our world with thermonuclear materials. The only point is that the Christian community has been called into being by one who said, "Be of good cheer; I have overcome the world." Just as the first temptation in our text is that of pride (our situation is different), so the second is that of doubt in the faithfulness of God—doubt which may lead to utter despair.

The text continues: "God . . . will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it [or bear up under it]." This is really the heart of the matter. God's faithfulness is not limited to his ultimate triumph over the forces of sin and darkness. God is faithful to himself in the hour of man's temptation. His faithfulness to himself includes his trustworthiness to help his creatures in time of temptation. Now here we have a word which is also difficult for our generation, as it may well have been for the Corinthians. Does God really help us face temptation? When the insidious pressure is upon us to take the short cut in business; to use our positions of power to bend persons to our own wills; to treat others as things, as objects for our own gratification—is God at hand to help? Paul says yes, and the Christian community has echoed his words throughout the centuries. The Lord's Prayer contains our petition, which we utter over and again, for

God not to lead us into temptation but to lead us out of it. Do we, can we, believe that God is present with us in our temptations, present and active to help?

At this point our Old Testament lesson should be called to mind (Gen. 22:1–24). This matchless story of an aged father to whom a son has at last been given documents the faith of a people that God is indeed present in temptation. The story must be taken as a story, not as the record of some actual event on a certain day. Abraham is the father of Israel, and Isaac is Israel the son. The question is: Will Israel really trust in God? Will this community depend upon the faithfulness of God to the end, up to the point at which God appears to have determined to destroy his own people? Go offer your son, whom you love, on one of the mountains that I will point out to you.

Abraham goes, having made careful preparations to carry through the sacrifice. The torment of this temptation is not once mentioned, but it cries out from the story at every point: The journey takes three days; for two nights Abraham must encamp, keep the fire going for the sacrifice, try to sleep beside his son, with wood and knife lying nearby. The mountain is ascended; father and son converse along the way, with the father saying, "God himself will provide the lamb for the sacrifice, my son." Up to the last possible moment the intention of this father is fixed upon God. Should God require this, my son, he will be offered. It is a monstrous deed, against all morality, an affront to human dignity and values. But Abraham's hand does not falter until God addresses him, saying, "Do no harm to the boy." Then, and only then, he finds the way of escape from the temptation: a ram is there, his horns caught in the brush.

There is little doubt that it is just this story which Paul has in mind when he says, "God will provide the way of escape, that you may be able to bear it." But the paramount reality of faith which the story depicts is not just Abraham's readiness to obey God to the death—the death of his own son. It is that clear note in the entire story that Abraham and Isaac and the servant have not made this three-day journey alone. God himself has been with them, sharing in the suffering, marking the burden of it, enabling a father, frantic with his love for a son, to go this far toward that son's destruction.

That is to say, temptation comes, comes inevitably. But God is present with his creatures, sharing in their load, providing for them the means of

fidelity and righteousness all along the way. When we wring our hands over the evil age in which we live and fret about the terrible temptations to which we and our children are subject, we are being tempted to yet another sin—to suppose that God is absent from our world, from its trials, from its joys and accomplishments. But the God of Christian faith is a present God, a God who helps us in our weakness and infirmity, who accompanies us in all manner of perils, and who opens the way to fidelity over and again.

Now, one clear implication of this text is before us. Those thinkers, Christian and non-Christian, who remind us of the sin of man, of his necessary involvement in the evils of existence, who help us to see that sin appears in the life of the most saintly of men, these thinkers, helpful as they have been and are, are not telling the full story of the faith. Righteousness and piety are a possibility in this life. Temptation can be resisted and must be. We are called to be holy and righteous people, doing battle against the syndicate, against corrupt government, against idolatry and immorality of all sorts. Tempted by the wiles of demonic powers though we are, we have a way of escape opened for us. For us simply to prate of the sinfulness of mankind and to throw ourselves on the mercy of Christ is not enough. Having entered, however imperfectly, into that newness of life provided by God's victory over sin and death in Jesus Christ, we are summoned to walk by the Spirit, to acknowledge the presence of God the Holy Spirit in our lives and in our community. We are summoned to hearken to God's judgments, his admonitions, and to mark the door of escape which he—not we—opens before us. Temptations come and will continue to come, but we are to walk before God in righteousness and holiness all our days.

Nothing is more urgently needed in American Christianity today, I believe, than this stern and glorious reminder that God's Spirit really helps us. We do not need to continue to be unrecognizable as Christians in our culture. God's faithfulness calls for us who believe in that faithfulness to demonstrate it in our fidelity to him—in all our words, in all our deeds, in our readiness to suffer for righteousness' sake.

Paul has more to say in this letter about the quality of the life of faith in communion with the God who helps us. Its quality is summed up in that incomparable depiction of the love of God for all mankind in the thirteenth chapter. If we want to know what the way of escape from temptation is, we need only read that chapter. It is there.

Tempted to sin, we remember him who was tempted in all points as we

are, yet without sin. Tempted to pride, we remember him who did not count equality with God a thing to be grasped but emptied himself and became obedient, obedient to death, death on a cross. Tempted to doubt God's power or his presence, we remember him who said, "All authority in heaven and on earth has been given to me" and "I will be with you always." And remembering that uncompromising stand of Jesus before the evils of his day, remembering the holiness and rigor of his own conduct, we will not offer excuses for our succumbing to temptation. Rather, we will seek forgiveness for our sins and will walk with the living God, guided by his Spirit, finding at his direction both the power and the resolution for holy and righteous lives and for fearless battle against all unrighteousness.

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.

WALTER HARRELSON

FROM THE DEAN'S DESK

The Autumn Quarter has opened with a total of 372 students registered in the Federated Schools to date. Five new faculty members have joined us, two on regular appointments and three who will be with us for a year or two. The new program leading to the D.B. degree is in its second year, and we are now in a position to begin our appraisal of its prospects. Thus far it seems clear that some prospective students are put off by the necessity of spending four, rather than three, years in the completion of their degree program. Others, however, have responded with enthusiasm to the kind of vocational involvement which is provided by the year of "internship." Professor Mallary Fitzpatrick reports that he has found enthusiastic response from dozens of ministers, college chaplains, and institutional officers with whom he has discussed the program. There will be no difficulty whatever, it appears, in our finding the kinds of places for the students who are being sought. The greater difficulty, for a time at least, will be that of attracting a sufficient number of students to enter upon the new program.

During the summer we worked out arrangements to invite Professor T. C. Smith, formerly of the Southern Baptist Theological Seminary, to join the staff of the Divinity School for a year. Professor Smith, whose field is the New Testament, will be assisting us in several aspects of the Divinity School program. His dismissal from Southern Baptist Seminary, together with twelve other faculty members, has resulted in a tremendous stir within theological schools throughout the country. It is sufficient to say here that we are delighted to have Mr. Smith with us and that we profoundly hope for a speedy resolution of the difficulties at his former institution.

Response to the announcement of the establishment of the Goodspeed Professorship of New Testament Studies has been extremely gratifying. Checks have been coming in from alumni and friends throughout the country. The amount thus far received is small in comparison with the need—$300,000. It is encouraging, nonetheless, to have received $300 in small amounts by return mail immediately upon release of the news. We shall keep alumni informed of the progress toward our goal.

We are now making plans for an informal organization of Divinity School alumni which will shortly be presented to alumni for their consideration. Our hope is to designate regional chairmen or conveners of alumni in several regions throughout the country. These chairmen or conveners would be asked to call our alumni together at various times in connection with national or regional academic or church gatherings in their respective areas. A faculty or staff member would then be asked to report to alumni on School events and affairs. It would be our hope that regional meetings of this sort could also be held when faculty members were

giving lectures at various colleges and universities. In such ways it would be possible to maintain more vital relationships with alumni—relationships of a sort which should be mutually helpful and rewarding.

I should like to say a word about the kind of students we are seeking for enrolment in the new D.B. program. First of all, we are eager to have men and women who have decided upon some form of ministry and are interested in a university-centered, interdenominational divinity school. Second, we are equally eager to have men and women who have not yet settled the question of a particular ministry, or of the ministry at all, but who wish to engage in a program of theological study while they make up their minds. If such students should find that the year of "internship" required them (in their judgment) to become prematurely involved in a ministry, they would of course not be compelled to do so. No one is to be forced into any curricular mold which would in any way violate his own understanding of himself and of his vocation. Such students would be able to transfer to another degree program or to go elsewhere.

In general, it should be said that the decision of the faculty to adopt this new program was one which in no way implied, or now implies, any change in admissions policy on the part of the four Schools. The Divinity School continues to welcome all academically qualified students to its degree programs, without regard for their ultimate vocational plans. We profoundly hope that we shall have more students who find the new D.B. program as attractive and exciting as we do. We shall be inviting students to enter upon this program and will extol its real merits. But we shall also welcome students for the M.A. and Ph.D. programs and shall be glad to have students enter the D.B. program who are as yet quite unsettled or uncertain with respect to their place in the ministry of the church.

It should be apparent to all that the adoption of the new program for the D.B. degree represents no loss or decline of interest on the faculty's part in the Ph.D. program. The contrary is the case. Most of us are convinced that the Ph.D. candidate will be the better scholar as a result of his involvement in a ministry for one year in connection with the D.B. curriculum. Those who do not wish to take the D.B. prior to their entering upon the Ph.D. program are free to enrol as Ph.D. students upon completion of the A.B. degree. Application figures indicate that more and more students are seeking admission to the Divinity School for the Ph.D. degree. It has been necessary this year for us to curtail Ph.D. enrolment rather sharply in order that there be a proper balance in the number of students engaged in the D.B., M.A., and Ph.D. degree curriculums. The adoption of the new D.B. program means only one thing: we believe it to be by far a better program of study for future ministers than is to be found at most theological schools, and we are determined to give it a good and thorough try. If it turns out not to measure up to our expectations, it will

of course be modified or abandoned. We urge all alumni and friends to assist us in seeing that it does have a good testing.

WALTER HARRELSON
Dean

CONVOCATION

At the Summer Convocation on August 29, 1958, the following degrees were conferred:

I. IN THE DIVINITY SCHOOL

The Degree of Master of Arts:

HELEN JOAN GIESER EVANS
A.B., Beloit College, 1955
Thesis: "Social and Economic Considerations in the Union of Conditional Christian and Evangelical and Reformed Churches in Chicago"

II. UNDER THE FEDERATED THEOLOGICAL FACULTY

For the Degree of Bachelor of Divinity (In co-operation with the Chicago Theological Seminary):

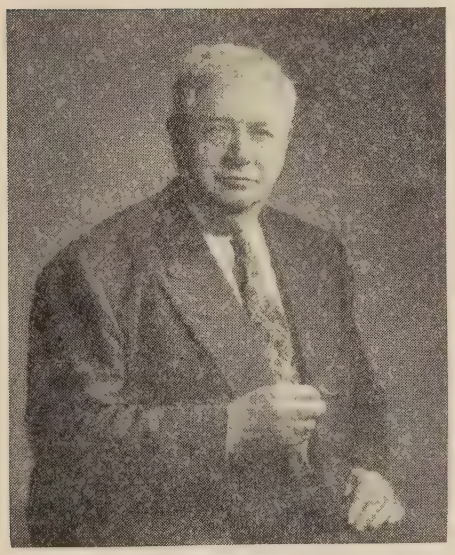
DAVID BEECHER EVANS
A.B., Harvard University, 1951
Thesis: "Athanasius' *De Decretis Nicaenae Synodi:* A Translation and Introduction"

III. IN THE DIVINITY SCHOOL

For the Degree of Doctor of Philosophy:

ROBERT EDWIN ELLIOTT
A.B., College of Puget Sound, 1943
D.B., Yale University, 1949
Thesis: "The Relationship between the Concept of Sin in Christian Theology and the Concept of Neurosis in Psychotherapy"

MAN OF THE YEAR



CITATION

JOHN BURT BOUWMAN, pastor and statesman of the church of Jesus Christ, born and educated in Michigan, where he received his B.A. and M.A. degrees from Kalamazoo College, completed his D.B. work in 1925 at the Divinity School of the University of Chicago; again honored by Kalamazoo College with a degree of Doctor of Divinity in 1945;

A pioneer figure in three of the most significant adventures of the Christian church in the twentieth century, participating in them at the grass-roots level; as pastor of the First Baptist Church of South Bend, Indiana, grappling with the problem of the Gospel and the church in the Industrial Age; for eleven years as executive secretary of the Michigan Council of Churches, virtually establishing that organ of the ecumenical movement of our times; publicly cited for the development of the Good Will Conferences between representatives of various occupational groups for the purpose of discussing social tensions and building understanding and co-operation; initiator of the annual ministers' week programs in co-operation with the University of Michigan; as national director of the Program for Peace Education through the Churches under the American Friends Service Committee, developing special types of conference programs to reach the largest possible number of ordinary Christian citizens through the churches in the cause of world peace and international friendship;

A practical churchman deeply concerned about and involved in the furtherance of education; with experience as a high-school teacher; originator and host for the Gerald Birney Smith Conference, which met annually at his

home and brought together a wide variety of ministers to hear and discuss with theological leaders of the day; pastor of the College Baptist Church, Hillsdale, Michigan;

A responsible worker in every phase of the organized life of the church and the community; for two years director of the community program for the Grand Rapids YMCA; at various times president of the St. Joseph County Council of Churches in Indiana, the Ministerial Association of South Bend, the National Association of Council Secretaries; for fifteen years a member of the Adult Education Department of the International Council of Religious Education; for four years on the Board of the National Council of Churches of Christ in America, the formative years; director of the Adult Education Department of the World Congress of Christian Education held in Mexico City, Mexico, in 1941;

An author of numerous articles in various magazines on the subjects of adult education and of Christian social relations;

An indefatigable worker, retired since July 1 of this year, yet still on the job promoting the Peace Education Conferences in nine states;

Has been selected by the Trustees of The Baptist Theological Union to represent the alumni of The Divinity School of The University of Chicago at the Annual Dinner to The Federated Theological Faculty, Wednesday, October 15, 1958.

ROGER WILLIAMS FELLOWSHIP CONFERENCE
November 5–7, 1958

"TECHNOLOGY AND THE CHRISTIAN FAITH"

SPEAKERS AND PROGRAM

The Roger Williams Fellowship Chicago Conference on "Technology and the Christian Faith" will feature six outstanding speakers, each with a somewhat different perspective on the great question of our day: What are technological changes going to do to our society, to its people, and to the mission of the church?

On *Wednesday, November 5,* two professors from the University faculty will address themselves to the broad scope of the problem. Professor Yale Brozen, an economist in the School of Business, will begin with a general description of the effect of technological changes on the economic and political structure of our society. Dr. Brozen, Ph.D. '41 at Chicago, has taught at the universities of Florida, Minnesota, and Northwestern, as well as at Illinois Institute of Technology. He is in constant demand as a consultant to various governmental commissions and industrial organizations. His special interest is technology.

Professor Edward Shils, of the Department of Sociology and the Committee on Social Thought, will focus our thought on the effect of technological changes on our culture as expressed in the lives, the tastes, and the attitudes of the consuming public. Dr. Shils is the author of *The Torment of Secrecy* (Free Press). He has also published numerous articles in such journals as *World Politics, Sewanee Review* (see especially the Fall issue, 1957, "Daydreams and Nightmares: Reflections on the Criticisms of Mass Culture"), *Encounter,* and the *American Journal of Sociology*. His approach is at variance with that which is now holding the most widespread attention.

On *Thursday, November 6,* we are very fortunate in having the help of two outstanding participants in industry. The concrete problems of living and working in such an age will be

highlighted by Nathan Weinberg and Robert G. Greenleaf. Mr. Weinberg is director of research for the United Auto Workers. He has at his fingertips the kind of information which can illustrate the dilemmas of the workingman. And he will be coming to us fresh from the present contract struggles in the industry.

The perspective of management will be represented by Mr. Greenleaf. The director of personnel research for A.T. and T., Mr. Greenleaf not only shares the life of executive responsibility but has sought and promoted various means for understanding its meaning. A Quaker, he has worked to develop the Management Conferences at Earlham College, has participated in the 1956 seminars on "Spiritual Foundations of Business Practices," etc.

On *Friday, November 7,* our final day, we consider the role of the church in this setting. The Reverend Scott Paradise, Associate Director of the Detroit Industrial Mission of the Episcopal Church, will bring his wide experience to bear on the problems. Cambridge, the ministry to the steel industry in Sheffield, England, and the Iona Community serve to encourage us to expect from him creative suggestions for the work of the church in a technological era.

On Friday evening a dinner address by Professor Paul Lehmann of Harvard University will bring the climax to our work. Dr. Lehmann will bring to bear his years of experience in relating the Reformed faith to the contemporary issues in the fields of theological and philosophical ethics on the desperate question of "Freedom and Responsibility in the Technological Society." He is the ideal person for bringing the previous discussions into focus in this issue so vital to the life of the churches.

A more complete coverage of the Conference will appear in the next issue of the *News.*

UNITE THE PAIR SO LONG DISJOINED

[The following paper was presented to a gathering of Methodist laymen at the Aldersgate Festival, University of Chicago, on May 18, 1958. Since this paper was not prepared for the purpose of publication, Dr. Outler has given the Divinity School his personal permission to publish it in this issue of the *News.* Dr. Outler is Professor of Theology, Perkins School of Theology, Southern Methodist University, Dallas, Texas—EDITOR.]

O Lord, how manifold are Thy works!
In wisdom Thou hast made them all;
The earth is full of Thy creatures.

I will sing to the Lord as long as I live;
I will sing praise to my God while I have being.
May my "thoughts" be pleasing to Him,
for I rejoice in the Lord [Ps. 104:24, 33–34].

This idea of an Aldersgate Festival is an inspired one, I think. Here we are, most of us Methodists, assembled in the great chapel of a great university, recalling a decisive spiritual event in the life of our founder and asking ourselves how this memory should illuminate and empower our living in the present moment.

Still and all, when Methodists get together to celebrate John Wesley's Aldersgate experience, a job of demythologizing is in order. We need to remind ourselves that Aldersgate was not the time when John Wesley became a "real Christian." Nor was it the event which made him a Methodist. He was a Christian long before Aldersgate, and he had, in a certain sense, been a Methodist since childhood—that is, if by "Methodist" you take it in its eighteenth-century meaning (i.e., an obsessional-compulsive psychological character). The strangest thing about the Aldersgate experience is that it was unorganized—a most untypical thing for John Wesley up to that moment and not the standard pattern for his performance in the decades that followed. He is careful to point out, in the *Journal* account, how self-conscious and self-managing he had been in his efforts to reproduce in himself the Moravian model of self-conscious faith; but he also makes it plain that, in the actual moment of fulfilment, he went unwillingly, he heard perfunctorily, and his heart was warmed spontaneously! That's what made it so strange.

This would seem to suggest a generality: Aldersgates cannot be organized. If Wesley could not, nobody can. It is meet, right, and our bounden duty that we should celebrate Aldersgate. We do well to cherish it as a vivid symbol of the crucial moment when striving faith is turned into trusting faith, but we must be very clear that we cannot and are not even intending to put Aldersgate on the production line. The most important thing for us to see is that, at Aldersgate, Wesley's deep-seated tensions—between faith and works, between God's gift and man's response, between God's part and man's part—finally and fruitfully resolved. He had been an earnest, faithful, practicing Christian since 1725 and had been trying with grim and desperate conscientiousness to do *his* part in the business of salvation—hoping (sometimes rather against hope) that God was doing or would do his share in return. Then came Wesley's contacts with the Moravians and from them a new anxiety that he was following a wrongheaded order. The initial primitive action in salvation, they taught him, is faith, and faith means the abandoning of man's initiative, the willingness merely to receive, to respond. Only as a second, consequent action may the man of faith "seek the constant use of all the means of grace." The means of grace must always be subordinated to its source and to its end. Aldersgate was the time when the vital truth of this dialectic struck home to Wesley's heart. It turned a grim neurotic into an effective evangelist.

Wesley takes some pains to locate the two poles within this dialectic of faith and works. The pole of faith is indicated in the words which every devout Methodist knows by heart: "In the evening I went very unwillingly . . . about a quarter before nine [notice this clinical touch!]. . . . I felt my heart strangely warmed. I felt I *did* trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and

had saved me from the law of sin and death."

Thus far, this could be *any* pietist. This is where the pietist's climax usually falls and where his testimony usually closes. But Wesley goes straight on to the other pole of the dialectic: "I began to pray with all my might. . . ."! He realized that he was still striving under grace ("yea, fighting with all my might" —notice the same phrase twice in successive paragraphs), just as he had been doing before the heartwarming, but now he was conscious of victory. Both before and after Aldersgate, Wesley was a strenuous Christian. But after Aldersgate he never quite forgot that faith is primitive and that works are derivative. This became, I think, the most distinctive thing in the Wesleyan pattern: radical faith which prompts the believer to earnest, strenuous endeavor. This endeavor takes the form of witnessing to the faith. Wesley closes his account of the Aldersgate experience with the record: "I then testified openly to all"!

Once we understand—really understand—this dynamic synthesis between faith and work, we have a key to the interpretation of those conjoined motifs which are so distinctive of Wesley's whole enterprise—justification *and* sanctification, personal *and* social religion, grace *and* growth, gospel *and* law, faith *and* nurture, revelation *and* reason. The Christian life is always both a gift and a task. Grace is its ground; upwelling gratitude is its energy. By "nature," Wesley actually liked sharp distinctions and tended to press them as far as possible. But Aldersgate made of him what we might call a conjunctive theologian—this despite his "double-or-nothing" temperament.

In a place like this and on an occasion like this, it is especially fitting that we take notice of that one of the Wesleyan conjunctions which bears most directly on the vocation and the motives of a Christian scholar: faith *and* reason, piety *and* learning, the surrendered heart *and* the enfranchised intelligence.

Wesley was a scholar—a rather good one for his own day. He never forgot and never lost his pride in having been a Fellow of Lincoln. He aspired to a scholarly conception of the ministry, and his formula for the proper academic qualifications of a well-furnished minister, if seriously applied, would evacuate our Conferences forthwith. But if the Methodist movement began at Oxford, it was soon in the fields, and it has never really returned to the university, except to bear witness—and this more often to the conflict between piety and envious curiosity than to the conjunction of faith and inquiry. Many Methodists are both learned and wise. Some are more learned than wise; many more are more wise than learned. But, let us face it. We simply have not supplied our quota of Christian scholars to the Christian family in the past two centuries—if by scholarship we mean the highest level of disciplined curiosity and critical inquiry. It is often said with pride among us: "I'd rather have a warm heart than an overstuffed head!" Even those who are not actually threatened by either one still know where their choice between them should fall. We could am-

ply endow a great university if we had a dollar for every Methodist boast of indifference toward rigorous scholarship and abstract theory. Recently I heard a Methodist university president eulogized by a Methodist bishop. The high point of the episcopal encomium was the assertion that, although the educator was an egghead, he had learned to wear a wool hat over his egghead so successfully that he had thus avoided giving any offense to the anti-egghead.

This anti-intellectualism, which we know so well among us, is an inheritance of a long tradition—from Tertullian to à Kempis to the radical Protestants to the Pietists. Wesley was aware of it as a threat from the very beginning. It was to him an antinomianism of the mind—and Wesley was against antinomianisms of every sort.

The revival had hardly begun before both John and Charles were aware of the threat of complacent ignorance among the Methodist people. Without shifting the center of their concern from the faith which prompted men and women "to flee from the wrath to come and to be saved from their sins," they were also concerned that the Methodists should be able really to read their Bibles and honestly to understand their religion, and so the Wesleys began with a school at Kingswood and then went on to many different sorts of projects in adult education. For the dedication service at Kingswood, Charles wrote a hymn which, although not one of his better poems, is a typical expression of the basic Wesleyan concept, of faith *and* learning—and therefore of the Christian scholar:

Come, Father, Son and Holy Ghost,
To whom we for our children cry;
The good desired and wanted most
Out of Thy richest grace supply;
The sacred discipline be given
To train and bring them up for heaven.

Error and ignorance remove
Their blindness both of heart and mind;
Give them the wisdom from above,
Spotless, and peaceable, and kind;
In knowledge pure their mind renew,
And store with thoughts divinely true.

Unite the pair so long disjoin'd,
Knowledge and vital piety;
Learning and holiness combined,
And truth and love let all men see,
In these, whom up to Thee we give,
Thine, wholly Thine, to die and live.

Notice this trio of linked phrases: knowledge *and* vital piety, learning *and* holiness, truth *and* love. They bespeak a synthesis of head and heart which is profoundly biblical. They acknowledge the Gospel's primacy, but they welcome the heritage of culture. They denote a distinction between God's revelation of him*self* to the eyes of faith and God's revelation of his *Creation* to the eye of the mind. They enforce the distinction between the domain of faith and of inquiry but point beyond this distinction toward the higher unity between the two domains. Indirectly, they remind us that, if such a distinction is ignored or misconceived, then faith and inquiry fall into deadly conflict with each other.

In holding together "knowledge and vital piety," the Wesleys were intent on keeping faith at the center without driving reason outside the circumference. As men who supposed that biblical faith

and classical culture had been synthesized already in patristic Christianity, they could distinguish between what is given in revelation as the sum of all revelation and what is given in revelation as the domain of inquiry and discovery. Thus, they point to the revelation of God in Christ as the domain of faith and the revelation of God in creation as the domain of inquiry. It should go without saying that the aim of such distinctions is a fuller, richer knowledge of God which issues in a life in which learning and holiness are combined.

This is the point at which the Christian faith differs sharply and unavoidably with Hellenism or with any other world view that does not root its primary assumptions in the mysteries of incarnation and creation. The intellectual perspective of the classical world—or of the modern world, for that matter—have no natural place in them for the doctrine of an unhistorical revelation of redemption and no place for a doctrine of *creatio de nihilo*. And, yet, everything in the Christian faith begins with these two mysteries. Given these, the Christian mind is both free and enabled in its search for an intelligible account of existence and the world. This is the real meaning behind the familiar theological mottoes: *nisi crederitis, non intelligetis; credo ut intelligam; fides quaerens intellectum*. For in each what is to be believed is not anything and everything, whether in Scripture or in tradition, but the two essential and ultimate mysteries: incarnation and creation. Faith in *these* mysteries supplies the primitive outlook for all rational inquiry within the Christian perspective. Given these primordial *articuli credendi*, the Christian intellectual can investigate any and all questions; he can appropriate all the treasures of human wisdom with real appreciation and discrimination. Samples of how this has been done in the history of Christian thought may be seen in Augustine's conversion of "Platonism" and in Aquinas' subtle but radical transformation of Aristotle.

Now, in Christian theology, you cannot begin with *creation* and pass directly to *incarnation*, as a logical implication or a straight-line development in religious ideology. It is only in the light of the incarnation that creation is really and full and finally credible—rather than the other way around. It is only in Christ that creation ceases to be a cosmological riddle and becomes the doctrine of God's sovereign grace and goodness in the world and in human existence. Only in Christ is our faith in the goodness of the created world secured, and our faith that nothing in all creation can separate us from the love of God, turned into a triumphant conviction—only in this conviction can inquiry proceed without agonizing and crippling doubt.

But, once we have faith in Christ, we can then look at God's creation with a curious eye and an eager question, as an intelligent child in his father's household feels the impulse and the permission to investigate. This *is* my Father's world—a home to live in and enjoy, so long as I do not absolutize it. Creation is a laboratory, a clinic, a museum, a vast, exciting theater of discovery, so

long as I do not try to infinitize the discoverer, the discovery, or the process of discovering. Faith comes first, but learning follows after faith, and the kind of faith which narrows its concern to the question of salvation and neglects the tasks of inquiry and judgment is a faith which stultifies the mind and finally impoverishes faith itself.

Saving faith, in its specific and proper sense, rests on the revelation of God in Christ. But, by the same token, Christian learning, or the task of Christian inquiry, rests in its most basic sense on the revelation of the world as God's creation. The response of faith to the revelation of God in Christ makes a man a Christian; the call to explore and understand God's creation makes him a Christian scholar. And the more surely a man believes the tragedy of existence is finally overcome by God's redemptive power, the more confidently and rigorously he can thereupon pursue any "intelligible field" of learning he may elect.

The Christian scholar must begin with faith—and not just faith in any and every bold assertion but faith in the validity and finality of God's redemptive action in Jesus Christ and in his sovereign grace in and for his world. But, with his faithful response to God as the ground and end of existence, the Christian scholar then proceeds by the method of critical inquiry to try to understand nature and history and human experience. This task of critical understanding becomes his special and principal occupation. It is the scholar's unique way of exercising his Christian vocation.

Rightly understood, then, the act of faith prompts the thrust of the mind toward inquiry. If, from God's self-disclosure, we pass to his creation and to his purpose that we participate in it intelligently, then both the motives and the methods of Christian inquiry in any field or discipline whatsoever are stipulated. The mystery of creation gives us our valid motives for inquiry: wonder, love, and praise—"to glorify God in all His works," and to enjoy him in and through them. *This* is the chief end of the academic man! And his methods must be appropriate to his goals. Meaning must be read off the data and not imposed on them. But this is impossible unless there is meaning in the data—and *this* requires an assumption of faith. Behind the Christian *credo ut intelligam* there are two hidden, and sometimes forgotten, presuppositions: (1) God's creation *is* intelligible and (2) we discover its meaning rather than create it. This being so, then the Christian scholar is free to find and choose his field of intelligible inquiry, to dig into it with what may seem irreverent curiosity (but which is nevertheless a higher seriousness), follow the evidence where it leads, and to proclaim his findings without the faintest fear that real truth will ever destroy real faith—or that real faith will stultify his sensitivity and obedience to truth.

The Christian community—with its zeal for faith and its fear that learning corrupts intellectual curiosity into intellectual pride—has not encouraged this kind of scholarship as much as it might have and should. We have been

generally too content with the knowledge of salvation and not enough drawn into the sustained probings, into the rational mysteries of this created world, in which the drama of redemption is being wrought out. We have tended to suppose that there was a Christian predetermination of empirical inquiry or rational analysis: a Christian biology, a Christian historiography, or a Christian psychiatry, a Christian logic, or a Christian economic. Sometimes, and this is equally bad, Christians have supposed that faith and learning must be kept in separate compartments for separate contexts, days, and occasions. Most of us profess a belief in academic freedom; most of us profess our support of the mission of the university; but, as a Methodist people, we have yet to match our faith with appropriate works.

In this time of crisis, both in culture and in education, the Christian scholar and the Christian community face a most unprecedented challenge and opportunity. It is, in sum, to call and train and cherish the intellectuals in our midst and to engage the intellectual strangers within our gates in fruitful dialogue and inquiry. We must, if we are to be adequate to our age, persuade thoughtful men that the proper study of mankind is man and his existential context—but man as God's creature and the child of God's redemptive grace. We can do this only if we really understand the biblical distinction between God's responsibility for our creation and salvation and our responsibility (under God) for our history, our culture, our technology, our answer to God's call and claim upon our lives. When men believe that they are responsible for their creation and salvation, they become titans and fools! When they believe that God is in direct and unmediated control of their history and technology, they become superstitious and irrational. It is the business of the Christian scholar to show men what God can do with men who love him with their entire powers, thought, and understanding—and whose joy is to praise him in the work of his hands!

The Methodist church is currently engaged in a quadrennial emphasis upon higher education, which is in effect an effort to respond to the challenge of the Kingswood hymn: to unite the pair so long disjoined, knowledge and vital piety. But, in this concern for higher education, the most important thing is our own share in it. More important than our promotional campaigns, than our increased support of higher education and the campus ministry (which is still so slight as to be scandalous), is the recovery of the Wesleyan synthesis in faith and worship. We greatly need a revival and a reshaping of Christian curiosity, of Christian delight in discovery, of Christian joy in sharing the truth and the means of coming to the truth. We will not really come into our own or into our share in the Christian community until we come truly to hold our faith and works together. We will not have had *our* Aldersgate until we can, on the one hand, confess with incredible joy that Christ has taken away our sins and then, on the other hand, plunge into the work of

his kingdom (which includes the imperative to inquiry) *with all our might.* Then we shall know our hearts strangely warmed, our minds strangely invigorated. Then we can pray and work *with all our might,* faithing and thinking and openly testifying to all!

ALBERT C. OUTLER

FEDERATED THEOLOGICAL FACULTY

APPOINTMENTS

ARTHUR L. FOSTER, Instructor in the Field of Religion and Personality. Mr. Foster is a native of Canada and a graduate of McMaster University (A.B.) and of the McMaster Divinity School (B.D., 1948). He is an ordained Baptist minister who served in pastorates in Canada from 1945 to 1954, when he came to Chicago to pursue graduate work. He passed his Ph.D field examinations in the Spring Quarter, 1958. Mr. Foster will teach half of his time in the Counseling Center of the University, providing guidance and teaching for the many theological students who go through the practicum in that Center. In addition, he will offer courses in the Field of Religion and Personality in the Federated Theological Faculty. All these offerings are in the area of pastoral counseling, in which he is well equipped to teach.

WILLIAM W. SCHROEDER, Instructor in the Field of Ethics and Society. Mr. Schroeder has a Master's degree in sociology from Michigan State University, 1951, and taught as an instructor in that institution for one year. He received his B.D. through Chicago Theological Seminary under the Federated Theological Faculty in 1955. He recently passed with distinction his Ph.D. field examinations in Ethics and Society. Mr. Schroeder has been one of the key figures in the special research project in Bureau County conducted by Professor Obenhaus. Because of his research and teaching in sociology at Michigan State, he has been invaluable to the project in setting up the research model and the general framework under which the project is being carried out. His thesis is being written in conjunction with the project. Mr. Schroeder is an ordained Congregational minister.

VISITING PROFESSORS

BRYAN DE KRETSER, Visiting Associate Professor of Missions (1958–59, 1959–60), began his teaching at the beginning of the Autumn Quarter, 1958. Professor de Kretser was born in Bristol, England, but has lived the greater portion of his life in Ceylon, where he matriculated from Royal College, Colombo. After taking his theological degree in India, he returned to Ceylon, where he became the pastor of the Dutch Reformed Church in Galle. During this same period, 1941–46, he was a chaplain to the Royal Air Force. Professor de Kretser also did postgraduate Ph.D. study at Edinburgh, where he was the assistant minister of St. Stephen's Church for three years. The appoint-

ment of Professor de Kretser has been made possible by a special grant from the Rockefeller Foundation to encourage interreligious and intercultural exchange.

W. B. J. Martin, Visiting Professor of Homiletics (1958–59). The Reverend Mr. Martin, a Congregationalist, was a businessman for ten years before entering the ministry. His wife Phyllis is also an ordained Congregational minister. Before World War II he served the Hounslow Congregational Church in the London suburb. From 1940 to 1944 he was pastor of Bethnal Green in London's East End. He and his wife were co-ministers of the Crossway Central Mission in East End from 1945 to 1950. Minister at Augustin Bristol in Edinburgh, Scotland, since 1950, Mr. Martin has been a lecturer on pastoral ministry at the Scottish Congregational College in Edinburgh since 1954. He is the author of *Diary of Peter Parson,* published in 1958 by Abingdon Press of New York. An expert on modern poetry, Mr. Martin also writes a weekly column in the *British Weekly.*

Shoson Miyamoto, Visiting Professor in the History of Religions (1958–59). Professor Miyamoto's appointment is also made possible by a grant from the Rockefeller Foundation for interreligious and intercultural exchange. He was born in Niigata-ken, Japan, and studied at Otani University, Kyoto, and the Imperial University of Tokyo. Appointed lecturer of Imperial University of Tokyo, he was also appointed Government Research Scholar Abroad and entered Oxford University as a postgraduate student. He studied one year under Dr. L. de la Vallee Poussin. He received his Ph.D. degree from Oxford University in 1929. He received the D.Litt. degree from Imperial University of Tokyo in 1942. Retiring from this university in 1954, he was elected professor emeritus and a year later was appointed a professor of Waseda University and Komazawa University. He is a member of the Japanese Science Council and director of the Japanese Association of Indian and Buddhist Studies.

Paul Tillich, Visiting Professor of Philosophical Theology (Winter, 1959), will lead a seminar on "The Problems of a Philosophy of Life," January 5–30, 1959. Professor Tillich is also scheduled to give a lecture series in Mandel Hall entitled "History and the Kingdom of God." The time will be announced at a later date.

Professor Tillich, a native of Germany, is now University Professor at Harvard University, Cambridge.

RESIGNATIONS

Frank M. Vanderhoof resigned as Divinity School Librarian as of August 1, 1958, after completion of four years in that position. During the current academic year in California he will finish revising his edition of Spinoza's *Theologico-political Treatise* for the University of Chicago Press. He will also complete plans for living in Europe for several years after June, 1959. While there he expects to pursue further research and writing and to engage

in theological bibliography projects for UNESCO and the World Council of Churches. At the annual meetings of the American Theological Library Association in Boston (June, 1958), he was appointed chairman of the ATLA Committee on the International Federation of Theological Library Associations. Mr. Vanderhoof wishes to express hearty thanks and best wishes to the Divinity School and to the F.T.F. He and his family hope for future contacts with their many University friends, whether in the United States or abroad.

LECTURES

The Reverend George F. Woods, M.A., fellow and chaplain of Downing College, Cambridge University, England, and senior lecturer in the philosophy of religion in the University, will deliver two public lectures sponsored by the Federated Theological Faculty during the week of November 9–16. The first lecture is entitled "The Theological Situation in England," with a subtitle, "Philosophical Theology and Christian Ethics." Mr. Woods taught for a period at Ripon Hall, Oxford, England. He has for many years been specially interested in training men for the ministry. He has recently been appointed to be secretary of the post-ordination training committee of the Church of England and has for seven years acted as secretary of the Central Advisory Council on Training for the Ministry.

MISSIONS CENTER

Charles Mosebrook, on furlough from the pastorate of Central Methodist Church, Manila, Philippine Islands, has been appointed Administrative Assistant of the Center for the Study of the Christian World Mission for the present academic year. Dr. Mosebrook has been the pastor of the Central Methodist Church since 1949. For eleven years he has served on the Executive Committee of the Philippine Federation of Christian Churches; he is a member of the Board of Trustees of Philippine Christian College and of Union Theological Seminary, where he once taught. He has been Field Treasurer of the World Division of the Methodist Church since 1949. Dr. Mosebrook replaces Donald Ebright, who has accepted an appointment to the presidency of Alaska Methodist University, Anchorage, Alaska.

ALUMNI NEWS

An Imperial Decoration from the Emperor of Japan was recently presented to Thomasine Allen (M.A. '28) in recognition of forty-three years of service to the Japanese. Miss Allen has been a missionary for the Women's American Baptist Foreign Mission Society since 1915. She received the decoration from the governor of Iwata Prefecture. The ceremonies were held at the Kuji Christian Center, which Miss Allen founded in 1938. The Center now includes a medical clinic, a primary school, a new dairy farm, and schools

to teach sewing, cooking, and better farm methods.

H. Parr Armstrong (B.D. '31) returned in February, 1958, from a five-month trip around the world, visiting missions stations in his denomination (Disciples of Christ). He is presently engaged in holding Schools of World Friendship.

W. Earl Breon ('24, '26–'27) has resigned his position as administrator for the Board of Directors of Brethren Hillcrest Homes, La Verne, California, after serving six years, to accept a call to the First Congregational Church, as associate minister, in Bakersfield, California.

Harmon H. Bro (Ph.D. '55) was recently appointed to the new W. Earl Ledden Chair of Religious Education at Syracuse University. He also served as director of the Summer Institute of Religious Education at Syracuse and was recently elected assistant marshal of the University.

John M. Buran ('26) was called to the First Congregational Church, Lorain, Ohio, on September 1, 1958. He is serving as the church's associate minister.

John B. Cobb, Jr. (Ph.D. '52), has been appointed assistant professor of theology at Southern California School of Theology, Claremont, California.

Raymond H. Ewing (M.A. '29), pastor of McCone County Parish, Circle, Montana, had an operation in January for cancer of the voice box. Learning to speak by swallowing air into his stomach and speaking without a voice box, he recently preached his first sermon since being stricken. Mrs. Ewing (Ruth Grimes Ewing, M.A. '21) also preaches. Although he is one thousand miles away from St. Paul, Mr. Grimes is active in "The Lost Chord Club" of that city and faithfully attends their monthly meetings.

Boyd Gibson (M.A. '55) has accepted the post of college pastor at Thiel College, Greenville, Pennsylvania. Resigning his charge as pastor of Bethany Lutheran Church, Memphis, to accept the position at Thiel, he assumed his duties on September 18.

John W. Harms (M.A. '52), executive vice-president of the Church Federation of Greater Chicago since 1943, is the author of a new book, *Prayer in the Market Place,* published by Bethany Press of St. Louis and released on September 26. The book is designed to help ministers or laymen who pray before business, professional, or other secular groups. In it the author clarifies the function of public prayer, its resurgence, its motivation and methods.

Clarence Hendershot (Ph.D. '36) has been appointed chief of the Education Division, Office of Economic Coordinator, United Nations Command. This is the U.S. Technical Assistance Program for Korea which provides advisory services to the Ministry of Education and technical and material assistance in higher education, teacher education, secondary education, and vocational training. The University of Minnesota is co-operating in higher education; George Peabody College is co-operating in teacher education. About thirty-five American educators are serv-

ing in the program. Mr. Hendershot has been in Korea since July, 1957.

RALPH B. IMES (B.D. '44) has moved to Birchdale, Minnesota, to do home missions work in a four-year experiment in sparsely settled, low-income areas. He has served ten years in Eldora, Iowa, with special Social Action work for the State Conference.

JOHN A. KINGSBURY (B.D. '46) is now an instructor in philosophy at the American College, Tarsus, Turkey. He is under assignment as an Islamic specialist in the Near East Mission (American Board). This is part of a new program designed to give greater depth to Christian-Islamic relations. Mr. Kingsbury is a member of the Near East Christian Council and Board of Managers of the Near Eastern School of Theology, Beirut. The Kingsburys expect to return to the United States during the summer of 1959 for a year's leave.

FRANCES HELEN MAINS (M.A. '34) has moved from a field staff position with the College and University Division of the National YWCA to another portfolio in the National staff. She will work out of the New York City headquarters with all divisions.

JOHN H. MARTIN (Ph.D. '53) has accepted a new post as chairman of the Department of Literature and Humanities of the Corning Community College, Corning, New York, which opened for the first time in September.

JAMES M. NELSON ('45–'47) began his duties on September 1 as dean of the Cook Christian (Indian) Training School of Phoenix, Arizona, which is an agency of the National Council of Churches.

FRANKLIN E. SHERMAN (M.A. '52) has been appointed Lutheran representative on the faculty of the State University of Iowa's school of religion.

HENRY M. SHOUSE (B.D. '99) had the honorary degree of D.D. conferred upon him this past summer by Linda Vista Bible College and Seminary, California. Mr. Shouse has celebrated his ninetieth birthday.

MATTHEW SPINKA (Ph.D. '23) delivered the Carew Lectures for 1958, the Hartford Seminary Foundation, on the subject "The Quest for Ecumenical Unity." A Visiting Professor of Church History, Southern California School of Theology, Mr. Spinka has retired from teaching as Waldo Professor of Church History, Emeritus, Hartford Seminary Foundation.

CHARLES L. TRAWIN ('24–'25) and his wife Anna Mary celebrated their sixty-fifth wedding anniversary on July 26. The Trawins are now in their eighty-eighth year.

JOHN R. VORIS (B.D. '06) is serving as the president and acting executive director of a new national organization, Senior Social Service of America, Inc. At seventy-six years of age, Mr. Voris is this organization's founder.

WILLIAM C. WALZER (Ph.D. '44) returned in September from a two-month world trip. He spent a week in Taejon, Korea, teaching a group of Korean Christian young people the principles of writing for new literates; was a staff member at the fourteenth World Convention on Christian Education in

Tokyo, August 6–13; and visited Philippine churches, Thailand, Hong Kong, Turkey, Rome, Geneva, Brussels, Paris, and London churches and church council headquarters.

Owen M. Weatherly (Ph.D. '52) has recently been elected president of the Richmond, Virginia, Baptist Pastors' Conference.

Laura M. Wheeler (M.A. '25), who was a missionary to North China, Peking, and Tientsin for forty-three years, is now in the Robincroft Home for Retired Missionaries, Pasadena, California.

Iver F. Yeager (Ph.D. '57) accepted a post as the academic dean of Illinois College, Jacksonville, Illinois, in August. Mr. Yeager will also serve as professor of philosophy and religion there.

In Memoriam

Edward Scribner Ames (Ph.D. '95), Professor Emeritus of Philosophy, died June 29 at his home at 5834 Stony Island Avenue, Chicago.

A member of the faculty of the University (1900–35) and chairman of the Department of Philosophy (1932–35), he served as minister of the University Church of the Disciples of Christ (1900–1940) and as Dean of the Disciples Divinity House (1927–45).

A pragmatic philosopher of the school of John Dewey and William James, he was interested in the psychology of religion and published a book under the title *The Psychology of Religious Experience.* Other books included *Religion, Divinity of Christ, The New Orthodoxy, Higher Individualism,* and *Letters to God and the Devil,* the latter a collection of his sermons. He also published many articles in the *Christian Century,* the *American Journal of Sociology,* and the *Journal of Religion.*

Survivors are a son, Van Meter Ames, professor of philosophy, University of Cincinnati; and three daughters, Damaris, Mrs. Bernadotte Schmidt, Alexandria, Virginia; Adelaide, Mrs. Harald Schade, Copenhagen, Denmark; and Miss Polly Scribner Ames, with whom he made his home.

A memorial service was held July 3 at the University Church of the Disciples. Speakers at the service were Charles Morris, a colleague of Mr. Ames in the Department of Philosophy; Harold Fey, editor of the *Christian Century;* and W. Barnett Blakemore, Jr., Dean of the Disciples Divinity House.

Otto Justice Baab (Ph.D. '28), professor of Old Testament at Garrett Biblical Institute for twenty-four years, died suddenly on September 28. He served as acting president of Garrett from 1953 to 1955.

Born in Chicago in 1896, he was the son of a Methodist minister and college teacher. He lived on the campus of Charles City College, Iowa, during eleven years of his childhood. He finished high school in Glencoe, Minnesota, and graduated from Winona State Teachers College, Minnesota, in 1917. Having taken his undergraduate degree at Hamline University in 1921, he won his B.D. from Garrett in 1927 and his M.A. from Northwestern University the

same year. The University of Chicago granted him a Ph.D. degree in 1928, and Hamline conferred the D.D. upon him in 1956.

Dr. Baab was an ordained Methodist minister, a member of the Minnesota Conference, and had had churches in Kellogg, Moorhead, and Nashwauk, Minnesota, and at Mount Greenwood, Hegewisch, and Bradley, Illinois.

Before coming to Garrett he taught at Freeport, Minnesota, Illinois Wesleyan University, the University of Chicago, and Moorhead State Teachers College and in a number of summer sessions, including the University of Southern California and, this past summer, Perkins School of Theology.

Dr. Baab served with the United States Army in France during World War I, and during World War II he was an arbitration expert for the government.

A member of the First Methodist Church, Evanston, he belonged also to the American Oriental Society, the Society of Biblical Research, the Chicago Society of Biblical Research, the American Arbitration Association, the National Academy of Arbitrators, the Federal Mediation Service Panel of Arbitrators, the War Labor Board, the Wage Stabilization Board, the Evanston Committee on the World Council of Churches Assembly, the Chicago Citizens Committee on Industrial Relations (former chairman), and the arbitration panel of the Chicago City Club. He was a founder and trustee of the Evanston Institute for Ecumenical Studies and was its first chairman.

Dr. Baab was the author of *Jesus Christ Our Lord* (1937), *The Theology of the Old Testament* (1949), *The Study of the Bible Today and Tomorrow* (1947), and *Prophetic Preaching: A New Approach* (1958). He wrote numerous articles and had recently completed his work for the *Interpreters Dictionary of the Bible.* He was currently engaged on an assignment for the *Hastings Dictionary of the Bible,* an English publication.

Dr. Baab is survived by his widow, Eunice B. Bothe Baab, whom he married in 1922; his daughter, Mary (Mrs. Robert) Becker of St. Paul; a brother, Herbert D. Baab, Watertown, Minnesota; and a sister, Mrs. Esther Barnes, Newport, Minnesota.

Funeral services were held in First Church, Evanston, and the Wulff Funeral Home, St. Paul. Interment was in the Woodbury Cemetery, St. Paul.

Carl A. Glover ('18–'21) died suddenly at his temporary residence in Berkeley, California, February 12, 1958. A native of Sheffield, England, Mr. Glover began his ministry as a home missionary in New South Wales, Australia, where he had been assigned by Cliff College, England, prior to completion of his academic work. Mr. Glover came to the United States to complete his education. He held Congregational pastorates in Iowa, Illinois, and Ohio and for the last fifteenth years was pastor of Park Place Congregational Church, Pawtucket, Rhode Island, and was named pastor emeritus of that church last June. The author of several books widely used in theological sem-

inaries, Mr. Glover completed work on a second book of prayers the day before he died. This book, *Prayers for Christian Services,* will be published in January, 1959, by Abingdon Press. Surviving are his wife Gloria; a daughter, Dr. Mary A. Glover, a physician in Hawaii; and three sisters in England.

Merrill L. Hutchins (Ph.D. '49) died on October 2 in Austin, Texas, after a lingering illness. During World War II Dr. Hutchins was a special agent with the Federal Bureau of Investigation. He was pastor of the First Baptist Church in Mount Carroll, Illinois, from 1948 to 1952, during which time he also held a joint appointment as Chaplain of Shimer College. The following year he accepted a call to the pastorate of the Union Church of Guatemala, Guatemala City, Central America, until he returned to the United States to be ordained in 1957 by the Episcopal church. During the academic year 1957–58, Dr. Hutchins taught in an Episcopal Prep School in Austin, Texas. He is survived by his wife Martha and three sons, Grant, Richard, and David.

Herbert L. Koch ('29–'32, '34) passed away in March, 1958. Born in Vienna, Austria, in 1896, where his father served the Baptist church, he came to the United States in 1905. After preparing himself for the Christian ministry, he was called to his first pastorate to the East Side Baptist Church, located in the steel district on the South Side of Chicago. Mr. Koch served this church for eight years and then, because of his health, moved to Wyoming and later to Colorado, where he also served pastorates. He preached his last sermon on February 9, in Padroni, Colorado, where he had served a community church. Especially gifted in the writing of religious verse, Mr. Koch's poems have been an inspiration to many. Surviving is his wife, Klara B. Koch.

Albert James Saunders (Ph.D. '25) passed away on July 27 at Victoria, Australia, after a short illness. The author of numerous books, a number of which are on the subject of economics, Dr. Saunders was a former fellow of the Royal Economics Society, London. He had also served as secretary for the South India Board for Higher Christian Education and had held the position of professor of economics, American College, Madura, South India.

Ralph R. Weissmiller ('27), according to word recently reaching this office, passed away October 15, 1957, at Passavant Hospital in Chicago.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name..... Address.....
U. of C. degrees..... Year.....
Other degrees..... Institutions..... Year.....
Mailing address.....
New pastorate or other position.....
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Book published.....
Election to position of honor or responsibility.....
Interesting project recently accomplished.....
Any other information of interest.....
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